

A Critique of American Identity Politics and the History and Construction of White Identity

By The Fascifist

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Introduction

“American Identity Politics [\(1\)](#)” or “AIP” is a term used to describe the paradigm under which civil discourse and political dialogue is conducted in the United States of America. The influence of AIP in the world today is so prevalent, that it invades even the collective conscience of other peoples and nations around the world. The effect that AIP has on other countries can be described through the process of “Americanization [\(2\)](#)” which has been a phenomena many skeptics of “Americanism [\(3\)](#)” have written about and against throughout the 19th and 20th centuries. In the simplest of terms, the most common criticism of AIP is that it is extremely divisive and leads to social unrest and dysfunction which in turn leads to a degeneration of civilization in all spheres of human life and human society. AIP primarily operates on a foundation of dialectical materialism [\(4\)](#) and historic moralization propaganda which seeks to incite different individuals and groups within a collective against each other for the benefit of special interest groups that lurk in the shadows. For the non-American and even anti-American world at large, AIP has been described as a form of “American cultural imperialism [\(2\)](#)”. It is claimed that cultured people, who are always authoritarian, are essentially subverted over a period of time through a very clear and observable process. It usually begins with political pressures to “open markets” and promote “free trade” and “free enterprise”. People who refuse to give into this demand are struck with consequences ranging from economic sanctions to military intervention and forced “regime change”. All of this is usually accompanied with a propaganda campaign that paints the leadership of a people as “tyrannical and oppressive” while painting the common people as “oppressed and in need of liberation”. Terms like “Democracy” and “Human Rights” accompany these narratives and like religious mantras, they strengthen the status quo of what is morally good and morally evil in the minds of all deculturalized people [\(5\)](#). Should a cultured people submit to the demand of opening their markets and liberalizing their economy, the process of Americanization begins immediately. It may start with American goods and services that may appear harmless at first, but it usually ends with the importation of ideas, lifestyles and worldviews that are harmful to the social conscience of any cultured people. This process is usually achieved through American media, pop-culture and indeed AIP. One can also add the liberal “philanthropy” that manifests through the various international NGOs that eventually find their way into the country of a cultured people. Given enough time, the liberalization of the economy leads to the liberalization of all social life and even the liberalization of the state itself. A

country that has undergone the process of Americanization has essentially been deculturalized and liberalized entirely. The end result of this is an adoption of American social norms and thought processes that now begin to mirror American society and the American institutions [\(6\)](#) that form it and drive it.

A great example of the AIP phenomena working in concert with the Americanization of foreign peoples can be seen in the highly popularized 2020 story of George Floyd. Without getting into the details of what actually happened, George Floyd was a 46 year old American who found himself in a police incident with an American officer named Derek Chauvin. The incident ended badly for Floyd, who had to be hospitalized after the altercation [\(7\)](#). Mr. Floyd was unable to recover and passed away on the 25th of May, 2020. American influencers, from individuals to institutions, immediately sensationalized the incident igniting a “social justice crusade” whose propaganda created a mass hysteria that spread all over the world. Protests were held in various major capital cities around the world demanding “justice for George Floyd” [\(8\)](#). AIP propagated a narrative of “black victim by white cop” which reinforced a long strain of beliefs regarding dialectical social problems in the U.S. between various groups of people. What is shocking however is the effect this had on foreign peoples around the world. In Germany alone, protests were held in over 40 major cities in all 16 German provinces [\(9\)](#). Estimates place the number of participants in the protests at over 100,000 people. Without mentioning the waves of cultural American reverberations that manifested in Germany in the form of murals for George Floyd and TV programs that discussed AIP in some form or fashion, it is clear just how Americanized Germany has become. These protests and their cultural influences would not have occurred if it had not been for the Americanization of the German people and the German way of life. It is hard to deny that German reception of AIP through American media and American institutions has slowly eroded the ethnic distinctions between Germans and Americans. The modern German psyche is torn between an ever fading Germanic character and the cultural decay that infects German minds through AIP. The German people, like any people in the world, have their own share of internal social problems that need to be focused on. Why should the German people become invested in the hysteria of an American internal affair? Had the German people still had a Germanic character, one can expect there to have been nothing but perhaps a mild academic interest among a small number of intellectuals. But for the vast majority of the German people, it would have been an incident of little to no social consequence or importance in Germany. And yet, due to the Americanization of the German people, AIP had roughly the same effect in Germany as it did in the U.S. thus revealing the extent to which the German psyche, mentality and character has been subverted.

Though there have always been similar or even worse police incidents in the U.S. that have transpired with little to no popular media attention, it is interesting to note just how impactful the George Floyd story has been in provoking an emotionally invested reaction out of all people suffering from AIP around the world. Even in places like Kabul, Afghanistan, murals were painted in honor of George Floyd shortly after his passing [\(10\)](#). During the time of American occupation, Kabul became perhaps the most liberalized location in Afghanistan operating under a so called “Islamic Republic” which was servile to the interests of the United States. Interestingly, as soon as this democratic regime was replaced, once President Biden recalled American troops out of Afghanistan, the new Afghani government, popularly established by the Taliban, removed the George Floyd mural from the “Green Zone” by painting over it [\(11\)](#). The Taliban quickly began combating liberalism in Afghanistan and started a purge of all Americanism. Americanized Afghans quickly started to seek political refugee status [\(12\)](#) as the Taliban restored an authoritative order protective of the Afghan national identity. One of the great goals of the Taliban lead government in Afghanistan today is to restore Afghani ethnic harmony [\(13\)](#) and to do away with the “divide and conquer” influences of AIP.

Understanding Ethnic Harmony

“Ethnic harmony” is a concept that is valued by an authoritative state for the sake of internal stabilization, collective order and political efficiency [\(14\)](#). In order to understand how ethnic harmony is nurtured and maintained by an authoritarian state, one must first understand what “ethnicity [\(15\)](#)” is and how this organic reality manifests in the social sphere of a group of people.

The term “ethnicity” is classically synonymous with nationality. This English expression can be traced back to the Greek concept of “Ethnos” (ἔθνος) which can simply be understood as “family, folk or nation”. Even the term “race” has historically been synonymous in meaning. All previously mentioned terms can be understood as the metaphysical connections that organically pull individuals together to form, actualize and maintain a group identity to some degree. All familial bonds between individuals and groups of any size are constructed through the communication between minds that find affinity with human souls that are complementary to one another. Thus, all human relationships that form, actualize and maintain any and all group identities are subject to metaphysical axioms that must be held qualitatively in common. One can understand this through 7 axioms that should ideally be held in common:

- Logos [\(16\)](#) (language, reason, logic)
- Pathos [\(17\)](#) (feeling, experience, understanding)
- Ethos [\(18\)](#) (ethics, sense of right, character)
- Mythos [\(19\)](#) (history, narrative, heritage)
- Nomos [\(20\)](#) (law, custom, tradition)
- Kairos [\(21\)](#) (message at the right time and place to solidify group spirit)
- Economia [\(22\)](#) (order, hierarchy, management)

Individuals that maintain these axioms organically manifest group identities that can be observed through common thought, speech and action. In this manner, a community of individuals may form a group identity that is passed down and inherited generation after generation. Blood ties are formed through marriages which turn individuals into families, families into houses, houses into clans, clans into tribes and tribes into nations. “Ethnogenesis [\(23\)](#)” or the “birth of a nation” is strictly dependent on the ability of all individuals partaking in the group identity, to maintain and propagate the values and virtues that bind them together. Success is greatly dependent on the group’s ability to improve social tendencies and eliminate anti-social tendencies between the individuals that make up the group. Additionally, the ability to assimilate and enfranchise compatible individuals into the group while segregating and disenfranchising hostile individuals out of the group will also affect the security and stability of the group identity. The specific values and virtues that are required in order to produce an “ethnogenesis” are beyond the scope of this paper and will not be discussed here.

Ethnic harmony is thus achieved by a group of individuals when all 7 of the above mentioned axioms are properly nurtured and developed in a qualitative way. When the mind of one individual can trust that the mind of another individual within his own group thinks, speaks and acts in the same qualitative manner, ethnic harmony is being achieved. When all minds within the collective psyche can efficiently rely upon one another in all areas of human life, ethnic harmony is being achieved. When all minds can safely speak for one another in the form of a collective “we”, and there is a unified collective will and consciousness that is made manifest through a higher mind driven by higher social ideals, ethnic harmony is being achieved. However, in order to fully manifest and maintain ethnic harmony, there must be a leadership that speaks with a higher authority on behalf of all the minds that are part of the group. This leadership forms the “core” of the group identity. It carries the authority to declare what is an aspect of the group identity and what is not [\(24\)](#). The relationship between the leadership mind(s) and the minds that are subject to the leadership’s authority must be one of respect and submission towards the authority above, and social and aristocratic care for the constituency below.

Logically, it can be concluded that any group that manages to gain a state in the modern era would be incentivized to incorporate an autocratic and corporatist state structure that is authoritarian, rank based, classless, meritocratic and politically pro-active. This is the only way in which any organic group identity can be actualized, secured and maintained. The character development of the citizenry is a high priority towards any state that seeks to maintain ethnic harmony. For this reason, the youth must be indoctrinated and educated both to live for the spirit, flame and way of the collective, as well as develop the will to die for the “folk and fatherland”. The youth must especially be taught “how to think” and not merely “what to think”. In this way, the individual citizen develops his unique personality in such a way that it complements the collective citizenry as a whole but never undermines it in any way. This means that there is a symbiotic synthesis and harmony between the individual and the collective. The contradiction of individual interests vs collective interests must be completely resolved so that the two functionally become one not through any kind of coercive means, but rather through an organic and natural desire for the proper social good of the greater “folk-community [\(25\)](#)”. Every future citizen must strive to be able to argue and provide valid justifications for his collective’s group interests in the manner and character that it exists in the given moment, and must be able to justify and defend the path that the leadership seeks to take for the group in the future. Only an educated citizenry that is raised well by a good proactive state, no different than educated children who are raised by good parents, can ensure the longevity of the collective and the preservation of the collective’s group identity. The question of whether it is the nation that forms the state or the state that forms the nation becomes irrelevant when ethnic harmony is achieved and maintained.

Liberalism as a Threat to Ethnic Harmony

The 7 metaphysical axioms mentioned prior that actualize an ethnic identity can be summarized under the term “culture [\(26\)](#)”. A people who have achieved and maintained ethnic harmony can be described as a “cultured people”. The problem of Liberalism [\(27\)](#) is that it puts forth philosophic presuppositions and notions that are antithetical to the formation, actualization and maintenance of ethnic harmony. Any ethnic community that embraces liberalism as a driving force begins the slow process of “deculturalization [\(28\)](#)”. The liberal propaganda machine today may describe any people who have been deculturalized through liberalism as a “free people”, however, this description is extremely deceptive. It would be like describing a man who had lost his wife and children in a terrible car accident as being “a free man” simply because he has now been relieved of his duties as a husband and a father. From this example alone, we can infer that the philosophic basis of Liberalism is actually a glorification of decay and

death. Liberalism seeks to subordinate and eventually eliminate any and all ideals that are geared towards the disciplines of eternality. Simultaneously, Liberalism promotes and glorifies ideals that are geared towards the passions of the temporary. Liberalism puts forth a conception of “freedom and liberty” that seeks to eliminate the ego from all sense of belonging and responsibility. It seeks to convince the mind that the perception of the self is the fundamental basis of reality, and that heaven and earth must conform to the perceptions of the ego. While cultured people conceptualize freedom and liberty as a “disciplined acceptance of duty to a higher ideal”, so-called “free people”, in sharp contrast, understand it as “the right to pursue one’s own ego driven passions (29)”. The great tragedy here is that the liberalized person views this selfish state of being as a social good and decries the conceptions of all cultured peoples as “barbaric, backward, savage and unenlightened (30)”.

Perhaps even more astounding is the sharp contrast in how the justification for war differs between cultured peoples and so-called “free peoples”. The cultured man rallies his troops in the defense of collective sovereignty. He appeals to the social qualities of every individual who makes up his own people. He may invoke the name of the leader, the folk and the fatherland. He may remind them that they fight for their fathers, mothers, wives and children. Regardless of what he appeals to, he always appeals to the inner bonds that tie the collective together. It is with this humility and submission to a selfless cause for an in-group “higher other” that he rallies his men for war. The liberal man, in sharp contrast, appeals to the passions and fears of the self. He tells his men that they are liberators and heroes by default due to what they are fighting for. He moralizes the enemy as “evil and savage and beyond redemption”. He convinces his men that the enemy is so lacking in any good qualities, that even the non-combatants that live under the rule of the enemy are “oppressed people in need of a liberator”. He does not appeal to any form of “folk and fatherland” but rather appeals to perverted conceptions of “freedom and democracy”. The closest he comes to appealing to any inner bonds within the group occurs when he tells his men to fight for each other and for everything they hold near and dear. But even here he concludes with a fear based incentive that is rooted in a selfish motive. He tells them that if the enemy were to prevail, then there would be “less freedom and democracy”, and that their “way of life” would end. Thus he rallies his men not for a selfless cause like the defense of sovereignty and collective existence, but rather for the conquest and defense of his own way of life and the “freedom” for every man “to pursue his own happiness (29)”. This sharp contrast alone reveals the decaying and degenerative qualities of the liberal mind which from the perspective of any cultured person, who is always an authoritarian (31), can only be described as sick and deadly. The concept of the “folk-community (25)” by an authoritarian state can only be achieved if liberalism is combated in any and all its manifestations. This includes the insane and ethnically hostile presuppositions that its

philosophical foundations are based upon. The deculturalization that is caused by liberalism is the deadliest threat towards any and all ethnic harmony. It is the natural duty of every cultured individual, cultured institution, cultured organization and cultured state to combat Liberalism at every turn.

Liberalism as an Enabler of American Identity Politics

The deculturalization caused by Liberalism is what enables AIP to be such an effective weapon of divide and rule conquest in the world today. Once ethnic harmony has been weakened through liberalization, AIP is able to artificially construct new splintering sub-groups within a formerly healthy collective. Various factions are then incited against each other in order to further weaken the social bonds between the once united and harmonious people. Modern examples of this are rather easy to find and understand. Men vs women, the old vs the young, “white” vs “black”, rich vs poor and the list goes on and on. Today it even includes socially degenerative factions that are elevated to an equal worth to organic and normal states of being. Examples of this include “gay” vs “straight”, “trans” vs “CIS” and the list could go on and on in the most delusionally ambiguous and surreal directions. Overall, all these examples can be summarized through the dialectical paradigm of “privileged vs oppressed [\(32\)](#)”.

It is through the paradigm of “privileged vs oppressed” that AIP operates. This coercive weapon is most effectively utilized on people who have lost the abilities to think critically, control their impulses, and discipline their character development. Individuals who have been deprived of a healthy culture due to dysfunctional parents in the home, failing teachers in school, useless institutions in public life, and an absolutely libertine state in society, are likely the individuals who are most susceptible to AIP propaganda. In sharp contrast, individuals who are raised in a good, functional family that maintains discipline, authority and harmony, are the least likely to be swayed by AIP propaganda. People who still have the privilege of living in a country that has good teachers, socially healthy institutions and an authoritative socialistically minded ethical state are, for all intents and purposes, immune to AIP. In fact, one can even observe that such people are repulsed and disgusted when exposed to AIP. The effect that AIP has on such people is essentially a reinforcement of their own fortitude in protecting and maintaining their ethnic harmony and culture. This can be once again observed by the vast majority of Afghans who popularly supported the Taliban against the US military occupation of Afghanistan [\(33\)](#). AIP was even used as an anti-American recruitment tool by the Taliban in order to educate the Afghani people on just how dangerous the American presence in Afghanistan actually was to the Afghan identity [\(34\)](#). North Korea is perhaps another fine example where AIP is utilized as a way to create revulsion against

Americanism and strengthen the desire to protect and defend Korean culture and Korean ethnic harmony (35). Likewise also, one can look towards China today which has successfully managed to form an anti-liberal multiculturalism that emancipates and culturally respects all ethnic groups that make up China. Every ethnic group that makes up China today is cultured and capable of living side by side in ethnic harmony (36). In the US, however, due to the deculturalizing nature of the American way of life, the American population is divided by and incited against each other. The US is also not “multicultural” because that would imply the existence of ethnic groups with culture. However, ethnic groups that migrate to the US usually lose their culture within three to five generations and the vacuum is never replaced by another superior unifying culture (37). Instead, Americans are subjected to the decaying influences of a liberal state of existence which can only be described as “anti-cultural”. This means that the US is not a multicultural society, but rather an “anti-cultural society”. Even in Europe today, there is no liberal state that can be described as “multicultural”. Liberal societies are always anti-cultural. Liberal states are graveyards where ethnic people go to die. The so-called “cultural enrichment”, that has been brought by refugees since 2015, has been shown to be a complete failure. The vast majority of refugees actually start to become deculturalized as they embrace Liberalism (38). Religious extremism, by mostly Islamic immigrants in Europe, is usually a reaction by the minority of principled immigrants against Liberalism which they view as hostile and dangerous (39). The key takeaway here is that Liberalism is hostile to all cultured peoples no matter where they come from.

The Origins of the “White” Class and the Conception of “Whiteness”

During the so-called “Age of Enlightenment (40)”, 18th century Europe experienced a growing tension between various philosophical strands that fought each other for influential supremacy. Arguably, the strand that won out in the end was the dawn of Liberalism’s new world order (41). It is Liberalism (26) that is the foundation of modern western civilization today. The contemporary conception of ideas, such as Individual freedom, democracy, equality, fraternity, parliamentarism, human rights and so on and so forth, are all constructed and shaped through the lens of liberalism and founded upon the natural philosophy of humanism (42). The American Revolution of 1776 was a conspiracy by Freemasons in the British parliament against the crown of England for the cause of establishing a “new world order” through a constitutional republic that would further propagate the “enlightened values of Liberalism” (43)(44). The term “free white person” was first used by Freemasons (45) to describe the class of people whom they believed could successfully assimilate into the New American Republic and would essentially qualify legally as “the majority”. Initially, this class of people was quite small and included only Anglo-Saxon Protestants, Dutch-Saxon

Protestants and German-Saxon Protestants. Included also were individuals who were considered “assimilated” or “assimilable”. A great example of these are the early British and Dutch Jews that were considered Anglo-Saxon Protestants and thus included as “free white persons”. To be designated as “white” in this time, meant to enjoy the privilege of being eligible for full citizenship in the new American republic thereby enjoying full political emancipation (46). Individuals and groups that were deemed “non-white” were denied this privilege. However, they were still allowed to immigrate but were essentially treated as second class citizens being denied many rights enjoyed by the class of individuals and people deemed “white”. Thus, “whiteness”, in its original political usage, was a class designation for citizenship eligibility and political enfranchisement (47). When ethnic Germans of non-Saxon origin - usually Catholic - started to immigrate, Benjamin Franklin complained about the potential Germanization of America and the Anglo-Saxon liberal way of life (48). It is important to emphasize here that Benjamin Franklin’s anti-German sentiment was due to a skepticism of the strong ethnic harmony that he viewed as antithetical to what the American Republic and her liberal values stood for. Franklin was concerned that if too many Europeans from the continent migrated to America, America would revert back to the character of the old world order and the revolutionary republic would have been established for nothing. The so-called “founding fathers of America” understood that securing the existence of a liberal order opposed to the traditions and cultures of the old world, would require a long period of social engineering in which all “free white persons” are taught to embrace the values of the new republic and reject the “unenlightened and backward” values of the old world (45).

Various European ethnic groups made their way into the US since 1776, which led to a whole host of controversies between the so-called “founding fathers”. All arguments revolved around the ability of the new immigrating populations to adopt the values of the republic and assimilate properly as citizens. The greatest hostility was shown towards ethnic groups who were of a Catholic or Orthodox Christian origin. This included central European populations like Italians as well as eastern European populations of various kinds (49). Over decades and centuries, the umbrella of ethnic groups deemed as “white” would expand beyond the original classification. The term “free white person” referred to in the Naturalization Act of 1790 was amended on the 14th of July, 1870 and began including groups beyond the European continent.

“It includes all European Jews, more or less intermixed with peoples of Celtic, Scandinavian, Teutonic, Iberian, Latin, Greek and Slavic descent. It includes Magyars, Lapps, and Finns, and the Basques and Albanians. It includes the mixed Latin, Celtic-Iberian, and Moorish inhabitants of Spain and Portugal, the mixed Greek, Latin, Phoenician, and North African inhabitants of Sicily, and the mixed Slav and Tartar

inhabitants of South Russia.”

“It does not mean Caucasian race, Aryan race, or Indo-European races, nor the mixed Indo-European, Dravidian, Semitic and Mongolian peoples who inhabit Persia. A Syrian of Asiatic birth and descent will not be entitled to become a naturalized citizen of the United States as being a free white person [\(50\)](#).”

Immediately following this amendment, many court cases were held, initiated by various individuals, attempting to gain reclassification [\(47\)](#). Some were more successful than others eventually resulting in the current legal understanding of “white” which is defined as:

“A person having origins in any of the original peoples of Europe, the Middle East, or North Africa [\(51\)](#).”

Those who were classified as “non-white” were not guaranteed full political and legal emancipation. It should be noted, however, that some legal rights were granted to certain minority groups while others were denied depending on time, place and circumstance. During the 20th century, the political discrimination between the “white class” and the “non-white classes” was lifted [\(46\)](#) thereby rendering the majority/minority distinction as a mere statistic categorization for the purpose of census data collection.

The Modern Formulation of White Identity and White Values

In the 21st century, the United States is plagued with the latest manifestation of AIP that has festered as a result of America’s institutions and influencers igniting a campaign of demonization against “whites”. In response to this campaign, voices have risen in defense of “whites” and a dialectic has formed between these two camps. In the first camp, the white majority is portrayed as “privileged” and an oppressor against the so-called “people of color” [\(52\)](#). In the second camp, the narrative is somewhat flipped around in that whites are viewed as the “oppressed” and are unfairly alienated by the state and the country’s institutions who show special favoritism towards “minority groups” [\(53\)](#). Both camps employ more or less the same dialectic against each other demanding individuals in their respective camps to develop a “higher group conscience” to properly combat “the other”. Both camps have developed their own views in regard to what white identity, white culture and white values may be, and it is vital to find the commonalities between the two camps when trying to define and understand these terms.

“White identity” can be understood to be derived from and in defense of English Liberalism as conceived and propagated through Freemasonry. The term “white values” refers to a set of ideals and notions that rest on philosophical presuppositions rooted in Revolutionary Liberalism [\(54\)](#). These may include:

- Hyper Individualism
 - The individual is the primary unit (not the family)
 - Self-reliance (rather than reliance on the folk-community)
 - Individuals assumed to be in control of their environment at all times
- Nuclear Family Structure
 - Father, mother and children are the ideal (not the extended family structure)
 - Children encouraged to move away at a standardized age
 - Children are taught independence (and to reject familial dependencies)
- Emphasis on Natural Philosophy
 - Objective, rational, linear thinking, and cause and effect (Materialism)
 - Quantitative rather than qualitative emphasis (Capitalism)
- History
 - North West European populations (that sought some kind of “freedom”)
 - Heavy focus on the British Empire
 - The primacy of “Judeo-Christian” tradition (viewed as heretical in Europe)
- “Protestant Work Ethic”
 - Emphasis on natural virtues over the divine virtues (heretical in Europe)
 - “Time is money” (emphasis on the acquisition of material goods / consumerism)
 - “One gets what one deserves” (lack of ethical authority / Libertarianism)
- Religion
 - Christianity (heretical Christianity from the perspective of Christian Europe)
 - “Judeo-Christianity” (Old world and eastern Christianity is deemed “foreign”)
 - Christianity through a Masonic lens (Liberalized Christianity)

- Status, Power and Authority
 - Material wealth measures your social worth (Capitalism and Materialism)
 - “Your job is who you are”
 - Emphasis on power over virtue (rather than virtue over power)
 - Heavy emphasis on, ownership of goods, space and property
 - Glorification of convenience and comfort (struggle and suffering considered evil)
- Future Orientation
 - Emphasis on work and business (over spiritual growth and religion)
 - Delayed gratification for the sake of personal glory (not collective glory)
 - Emphasis on progress rather than stability (immediate profit oriented)
- Time
 - Rigid time schedules (fast paced lifestyle that limits pause for thought)
 - Time is viewed as a commodity in of itself (leads to lack of critical thought)
- Aesthetics
 - Based on pre-Christian European cultures (Christian Europe rejected)
 - Culinary arts emphasize “fast meals” for the sake of “saving time”
 - Woman’s beauty emphasized on external features (unlike in Europe)
 - Man’s attractiveness based on economic status, power and intellect
- Holidays
 - Based on Christian religion only (ethnic European cultures rejected)
 - Based on “white history” rather than any form of ethnic history
- Justice
 - Based on English common Law (liberal compared to Gothic or Roman Law)
 - Emphasis on the protection of property and entitlements (not personhood)
 - Intent counts (individualistic philosophy / rejection of familial honor)

- Competition

- Be #1 (natural virtues over divine virtues)
- Win at all cost (anti-social and hyper individualistic value)
- Winner/loser dichotomy (a common attribute of AIP)
- Action orientation (action over thought, impulsiveness is valued)
- Master and control nature (ideal of mastering character first rejected)
- Must always “do something” about a situation (rejection of contentedness)
- Aggressiveness and extroversion (sensationalism and demagoguery)
- Decision-making (emphasis on reaching decisions quickly rather than clearly)
- Majority rules (emphasis on the liberal conception of democracy)

- Communication

- “The King’s English” rules
- Written tradition (a lack of honor based tradition such as the Germanic one)
- Avoid conflict, intimacy (a shallow and superficial character trait)
- Don’t show emotion (professionalism is emphasized at all times / business)
- Don’t discuss personal life (prevention of stronger social bonds in society)
- Be polite (emphasis on avoiding respectful constructive criticism and honesty)

The first camp demonizes the second camp for trying to uphold these values and may resort to labeling them as “white supremacists” and “racists”. The second camp demonizes the first camp for opposing these or similar values often resorting to labels such as “anti-whites” and “race traitors”. This character of discourse can often be found in English speaking forums online where individuals infected with AIP are present. One should note however the possible inclusion of a third camp which has recently manifested as a reaction to both the first and second camps. From the perspective of this third camp, AIP is recognized as a threat to ethnic harmony and therefore both camps are rejected and criticized. Some individuals in the third camp even resort to describing the first two camps as “two sides of the same coin”. An attempt will be made herewith to label and define these three camps in accordance with the general views outlined in the introduction of this paper.

Camp 1: The Left Wing Progressive Liberals

This camp seeks to accelerate the capitalistic breakdown of ethnic harmony by promoting progressive liberalism [\(55\)](#) all over the world. Ironically, it does this while claiming to oppose capitalism and deceptively proclaiming itself as “socialist”. In their vernacular, the term “White” is used as a moralizing term to demonize any and every individual or group that they perceive to be an enemy. A great example of this can be seen with the recently popularized trial of Kyle Rittenhouse [\(56\)](#); a Hispanic American who shot three white men and killed two of them. Despite the fact that according to the US census form, Rittenhouse would be considered a “minority” while the 3 men he shot would be considered part of the “majority”, this camp immediately proceeded to label Rittenhouse as a “white supremacist” and called his actions against the 3 men “racist” and “anti semitic”. Due to ideological reasons, Rittenhouse was elevated to “majority status” while the 3 men that he shot were lowered to “minority status”. This is a clear example of how this dialectic is applied in order to shape perceptions in favor of political agendas. In their quest to push progressive liberalism all over the world, this camp is notorious for attempting to expand the camp of “white” to include more and more people they view as dangerous or hostile to their aims [\(57\)](#). This phenomena can be seen through an attempt to expand the category of “white” to include various ethnic groups that originate in Asia [\(58\)](#). Recent attacks against Asian Americans in the U.S. have also polarized Asian Americans towards one camp or the other [\(59\)](#). This camp includes individuals who may identify as Democrat, Progressive, ANTIFA, Black Lives Matter, Feminist, Anarchist, Communist, Anti-Racist etc.

Camp 2: The Right Wing Reactionary Liberals

This camp seeks to either slow down the breakdown of ethnic harmony or reverse it by returning society back to a romanticized period of personal choosing. This camp opposes progressive liberalism [\(55\)](#) in favor of classical liberalism [\(60\)](#). In comparison to the first camp, this camp is less organized and less socially functional. The most moderate voices can be described as “conservative” and “republican”. These individuals take passive self-defense when approached with attacks from the first camp. They may utter egalitarian rhetoric in a feeble attempt to pacify the zeal of the voices coming from the first camp. The most radical voices, however, embrace the accusations of the voices from the first camp and seek to justify “special rights” due to “natural superiority”. This camp also seeks to halt or reduce the spread of liberalism throughout the world by advocating that it only be maintained in “certain places among certain peoples”. In this camp, the term “anti-white” is used as a moralizing term to demonize any and every individual or group that they perceive to be an enemy. In their quest to

revive and maintain classical liberalism, this camp is notorious for attempting to limit the camp of “white” in order to exclude more and more individuals and groups they view as dangerous or hostile to their aims. An example of this can be seen in the frequent discussions that are held in regards to “who is white”. Many of them seek to exclude Middle Eastern groups and North African groups from the category of white. Some radical voices even go as far as excluding certain European groups such as Iberians, Italians, Greeks, Turks and Slavs [\(49\)](#). Unlike the first camp which sees whites as a majority, this camp sees whites as a minority. This camp includes individuals who may identify as Republican, Conservative, Libertarian, All Lives Matter, Blue Lives Matter, Traditionalist, Fascist, National Socialist, Nazi, Racist, White Nationalist, White Lives Matter, Pro White, etc.

Camp 3: The Third Positionist Cultured Authoritarians

This camp seeks to utterly exterminate liberalism in all its forms, whether progressive or classical, throughout the entire world. It seeks to achieve and maintain ethnic harmony wherever it can be fostered. It seeks pragmatic ways to combat immediate social ills realistically while putting forth worldviews that are rooted in careful social thought. In comparison to the first two camps, this camp is the smallest, however, it is also the most organic and the most socially functional. There is also a greater ideological unity rooted through a common philosophy on human existence and relationships. In recognizing the mechanics of AIP, this camp understands “white” as a term referring to capitalistic oligarchy and high finance plutocracy that seeks to further economic and social liberalism in the world and promote values and conditions that are antithetical to any cultured people [\(61\)](#). By synchronizing the terms “white” and “liberal” together, this camp is able to better implement a foundation for group cohesion. For rhetorical purposes, the term “white” includes all voices in camps 1 and 2. Any and all deculturalized persons who support any form of liberalism in any way are deemed “white” by this camp and are essentially viewed as dangerous towards all cultured peoples. Certain voices in this camp even describe Camp 1 as “faux anti-whites” and proclaim themselves as the “true anti-whites”. They also use rhetoric such as “ANTIFA are the real pro-whites” and “It’s okay to be anti-white” in an effort to incite and confuse members from both camp 1 and camp 2. The overall goal of camp 3 is to deconstruct the narratives of camp 1 and camp 2 and replace them with the narrative of camp 3 for the sake of recruiting members from both camps 1 and 2. In doing this, camp 3 seeks to combat AIP in the hopes of developing an ethnic conscience that is rooted in sound philosophical principles that are social, realistic and unburdened by political dogmas that sometimes take on an almost religious nature. This camp believes that ethnogenesis can only be accomplished through the growth and maintenance of a

healthy culture and discipline achieved through a proper understanding of “Ethnos [\(15\)](#)”. This camp includes individuals who may identify as apolitical, 3rd Positionist, Corporatist, Anti-Liberal, Anti-White, DWARK [\(62\)](#), Socialist, Fascist, Falangist, National Socialist, Juchist, Communist, Absolute Monarchist, Traditionalist, Autocrat, etc.

White Identity as a Failed Attempt at Ethnogenesis

Some voices from camp 2 have attempted to raise a new conscience in the U.S. under the banner of a “White Race” [\(63\)](#). This attempt mirrors a similar phenomena that can be observed with the formulation of a “Black Race [\(64\)](#)” which to some degree or another exists in contention against the White Race. Consequently the labels of “White nationalism [\(65\)](#)” and “Black nationalism [\(66\)](#)” were birthed out of AIP. Both manifestations, however, are indicative of the degenerating effect that AIP has on any semblance of proper organic culture. During the 1800s, Americans from the southern states were able to achieve ethnogenesis in the form of a “Southern identity”. Regardless of heritage, southerners were able to develop a unique and distinct culture that manifested an ethnic harmony in the South. This was achieved despite modern day propaganda that demonizes slavery as an institution of “human oppression”. The Southern man, regardless of whether he was slave or free, “black or white”, was a man who consciously belonged to a folk-community sustained by a proper and organic culture. “Dixieland” was his fatherland and when he took up arms to defend his soil against the “Yankee” and “them union boys”, he was not fighting for any kind of libertine concept such as a constitution or a human right, but rather, he fought and shed his blood in defense of the folk-community he was a member of. For this reason, General Nathan Bedford Forrest was able to rely on his own slaves to fight by his side without the worry that they would defect or shirk during the War of Northern Aggression. Forrest recruited 45 of his own negro slaves and promised them that, if they faithfully fought by his side, he would free them after the war should the South win. He also told them that if the South were to lose, they would be free all the same. 18 months before the war came to a close, and it became clear to him that the South would not win, Forrest granted his slaves their freedom. Despite this, 20 of his 45 slaves did not leave his side and continued to faithfully fight with him until the Confederacy’s end. The ethnic harmony that must have made such a phenomena possible, given all circumstances, serves as a testament to the reality that the South was able to achieve an ethnogenesis thanks to the organic culture that developed and maintained the folk-community of Dixie [\(45\)](#). The Southern identity, thus, was a true ethnic identity unlike the modern notions of identity pushed by AIP today. It was only after the war, during the period of reconstructionism, that the defeated south was subjected to deculturalization. Within two to three generations of social engineering, southerners were conditioned to despise their own

history and culture. Liberalism infected the minds of the youth resulting in the ideal conditions for AIP to take root and further divide and decay the Southern ethnicity. Segregation movements between “Whites” and “Blacks” did not originate in the Southern pathos, but rather out of the north’s deculturalization of the Southern pathos. This was subsequently followed by the north’s imposition of assimilation laws in the 20th century which further caused animosity and division between the Southern folk. Both liberal conceptions of “racism” and “anti-racism” were AIP imports from the north into the South and had nothing to do with the original culture of the South.

“White nationalism” and “Black nationalism” today are the cancerous outgrowths of these perpetual processes of deculturalization and liberalization. They are the dying attempts of socially impoverished voices attempting to artificially construct an ethnogenesis on unsound liberal principles. Since all group identities, great and small, are metaphysical constructs, those who seek ethnogenesis by any other means will be met with failure and disappointment. The Southern ethnos was a distinct and recognizable phenomena. But what is the white ethnos exactly? What is the white logos? What is the white pathos? What is the white ethos? What is the white mythos? What is the white nomos? What is the white kairos? What is the white economia? What binds “white people” together metaphysically? The white nationalist camp has no answer to these questions as they are far too divided and united only by two things: An unsound, anti-social existential need, and a vague notion that they are being attacked “as a group”. These AIP infected minds are usually unable to formulate a proper Heideggerian “Dasein [\(67\)](#)” for their self-perceived ethnic identity. When members from camp 1 accuse “white nationalists” of “having no culture”, they are perfectly correct according to the philosophers Hegel [\(68\)](#) and Heidegger [\(69\)](#). White nationalists then resort to claiming for themselves the cultural achievements of various ethnic groups that they lump together as members of their self conceived “white race” and then proceed to take cultural credit for them. In this manner, they are no different than the “blacks” who point to the pyramids in Egypt and proclaim them as “black cultural achievements” thereby robbing the ancient Egyptians who were the true bearers of this cultural achievement. All ethnic and cultured peoples around the world are robbed of their cultural achievements by “white nationalists” and “black nationalists” who seek to divide the world through their dialectical AIP. These feeble attempts are only effective on ethnic groups that have been damaged by liberalism. A cultured person on the other hand, recognizes this phenomena as nothing more than the culturally impoverished seeking to engage in a form of “cultural vampirism”. A cultured person upholds values and virtues that rest on sound social principles, thereby making himself immune to the polarizing effect that AIP has on himself and his environment. The first step in defeating liberalism is not found within the spectrum of AIP but rather beyond it and against it.

Overcoming American Identity Politics as the First Step to Defeating Liberalism and Reversing the Process of Deculturalization

One of the great consequences of liberalism on the human psyche is the stagnating effect it has on personal character development and thus consequently on the collective character development of any group of people. The first step to defeating liberalism must come from an utter and total rejection of AIP and consequently Americanism (3) itself. Once the human psyche is alleviated from this burden, the vital process of character development can begin. Liberalized individuals for the most part have no ability to think properly nor to subordinate their impulses to a higher discipline of reason and understanding. They are often anti-intellectual, sensationalistic, prone to demagoguery if not being demagogues themselves, and most notably of all have a “my way or the highway” type of attitude. The latter quality is indicative of an anti-social dysfunction that is all too common in a liberal mind that has been conditioned to exalt and work in the service of the ego. Men who are driven by their passions tend to be like fireworks. For a short moment they are loud and bright, but as impressive as this is, they quickly boom and fizzle out into the night. In addition to knowledge and the ability to think critically, the mind that has been freed from the poison of liberalism must endeavor to develop a great host of other disciplines. These disciplines include both the natural virtues (70) and the divine virtues (71) with a higher emphasis on the latter. Prudence must calibrate the ever developing virtues of this so-called “new man”. Once these qualities are developed in the individual mind, it must seek out the minds of other individuals who have done the same. A group that consists of such minds is a group that can bond organically and maintain a strong cohesion. It can properly diagnose and combat the true ills of human existence in mind, body and spirit. It does not need to revive the corpse of a dead culture, but better still, it now has the means to breathe life into a new culture in the essence and spirit of the old.

The new man must conduct himself with an open face showing a consistent and respectable character at all times whether he believes he is being watched or not. He must avoid insincerity whenever and wherever it is inappropriate. He must show himself to be a man of honor and value not for his natural virtues, but rather for his divine virtues. Any and all natural abilities are secondary in importance. He must show a desire to both lead those under him, and submit to those who are above him. He must learn obedience and teach obedience by example. He must pursue virtue and abstain from vice. He must seek eternal truths and not be subdued by temporal lusts and comforts. He must not set as an ideal the mastery of his environment, but rather he must set as an ideal the mastery of his own character. He must learn to embrace the struggle for all things good and learn to refute any doctrine that teaches the contrary. His happiness is not rooted in a freedom from responsibility, but rather in the

acceptance of a duty towards responsibility. He must not hide from his accusers, but must develop the strength and fortitude to face them and defend all that is innocent. He must learn true social justice in its proper essence now that he has been made aware of the lies of liberalism. In doing these things he will begin the process of culturalization and the subsequent bonds he forms with those who do the same will manifest the means to grow the foundation for a cultured people. For only a cultured people can rise above the passions of the egos and bring about the conditions for an ethnogenesis [\(23\)](#).

No nation nor empire in history has ever been birthed out of a liberal conception of life and human existence. Liberalism has only ended nations but never birthed any. Liberalism has only decayed peoples but never built them up. Liberalism has never freed peoples from tyrants, but rather it has separated peoples from virtues. Liberalism was always the enemy of every discipline and by its very nature it can not cease to be anything else. Liberalism rots the human soul and poisons the well of social thought. Liberalism cheapens the value of work and teaches minds to envy comfort. Liberalism preaches materialism which in the end always leads to nihilism. Liberalism claims to preach universal love while in reality it has an insatiable hatred of humanity. Liberalism is contrary to all social principles. Liberalism is contrary to divinity itself. Liberalism, for this very reason, must be exterminated wherever it rears its ugly head. Every mouth that preaches the gospel of liberalism must be refuted until it is shut up and put to shame. And those mouths who are incapable of shame must be silenced all the same.

These are the values to strive for in the social and economic life of the disciplined individual, the cultured folk-community and the authoritarian ethical state:

- Proper aristocratic character development of all folk-members
- Military like discipline in all civil and private life
- Respect and obedience to authority
- Subordination and loyalty to leadership
- Adherence to a common worldview that is established by the leadership
- An outlook on life that subordinates the ego to all higher social ideals
- A love of the folk-community
- A love of the fatherland
- A love of the authoritarian state
- Corporatism in community and state
- The will to sacrifice
- The desire to help build up and maintain a social and ethical state
- The honoring of labor as the true and only source of all capital
- The hatred of speculation and exploitation
- The discipline to understand nuance and investigate all things thoroughly

Conclusion

American Identity Politics is rooted in the anti-social and dialectical nature of Liberalism. Consequently, any and all attempts at deriving and maintaining group identities out of AIP will result in social degeneration and further societal polarization. Under such conditions, ethnogenesis becomes impossible. Any ethnic harmony that comes into contact with AIP will begin to erode and decay the more it is deculturalized. Artificial pseudo identities tend to manifest among liberalized peoples that further undermine and destroy organic ethnic identities and the ethnic harmony that maintains them. Culture is the root of all ethnos. Culture is what forms nations and maintains nations. A nation that is robbed of its culture has no means to maintain any kind of identity. Liberalism is the enemy of all cultures and thus it is the enemy of all nations. It is vital for cultured people to fight liberalism in the mind, in the home, in society, in the economy, and in every other sphere of human life. The cultured person who cares for ethnic harmony in his community and society, must advocate for a state that is authoritarian, ethical, social, spiritually aristocratic, autocratic and proactive. He must combat, refute and silence all agents of libertarianism (72) and authoritative liberalism (26). Only such a state can guarantee the longevity of a cultured people from within the general psyche and will of the folk-community. A strong and cultured people may still be overpowered by military force from beyond their own borders, but if they adhere to these social principles, one can rest assured that they will never collapse from within due to any subversive influences.

Every cultured person must recognize the dangers of AIP and reject the rhetoric of the deculturalized who advocate for any kind of "U.S. Census Form Nationalism" (51). Those who apply ethnic value to being "White", "Black", "Asian", "Native American" or any other such broad category, should be viewed as uncultured and dysfunctional. Non-Americans must put Americans in their place and tell them to "focus on their own people". Americans who have awoken to the lies of Americanism (3) must allow ethnic peoples all over the world to handle their own internal problems without feeling a need to sensationalize and show a superficial "solidarity" that is not genuine nor based on any ethnic principles. These Americans must urge their fellow Americans to do the same and truly begin to respect their ethnic neighbors in the world community. If Americans have no ethnic harmony today, it is because they have not yet had an ethnogenesis. Those Americans who have awoken to the lies of Americanism and the ugly truth of AIP must take charge and advocate for sound social principles with the hope that a new culture can be developed. One that can live in peace and harmony with the rest of the world's cultures. One that will refute the old German Waffen SS Propaganda levied against Americans that the United States is a harbinger of "Kultur Terror" (73)(74).

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